



# The South India CHURCHMAN

The Magazine of the Church of South India

JULY 1986

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# CONTENTS

	Page
Communicating Vehicles .. .. .	1
'The Ecumenical Youth Movement' .. .. .	3
'World Youth Message' .. .. .	4
'Christology and Women' .. .. .	5
'Feminist Theology: Educational Implications' .. .. .	6
The Temptation of Jesus .. .. .	7
A Look to the Future .. .. .	9
Mission of the Church : Karnataka Central Diocese .. .. .	10
News from the Dioceses .. .. .	13
News from All Over .... .. .	15

*Opinions expressed by contributors do not commit the C.S.I.*

## The South India CHURCHMAN

*The Magazine of the Church of South India*  
**JULY 1986**

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## 25 Years Ago!

A Christian cannot separate social or educational or medical work from directly evangelistic work—Missionaries cannot evangelise but must remain only as 'humanitarians' or as 'philanthropists', their philanthropic humanitarian activities themselves must soon come to an end, and one does not require much imagination to visualise the immense loss that would thus accrue to India. Besides, it would seem a curious sort of churlishness and unrealism to be ready to accept social, educational and healing ministrations from the Christian Missionary but to refuse the one pearl of great price which he has to offer. To the Christian, such undue importance given to social, educational and medical activities is unthinkable. After all, the Church existed for centuries without schools and hospitals, but without evangelism, it could not exist and be true to itself or to its Master.

—Churchman, 1935

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# Communicating Vehicles



Partnership is the key to co-operation in the World Church. As many point out, there is no role for Western Paternalism now, but neither is there any role for isolation nor avoidance by non-Western Churches. The need is to join hands in God's work. It was quite encouraging to see that missions have profoundly changed their strategies and are pursuing a healthy attitude of partnership.

Christian institutions are the communicating vehicles. They are meant to communicate God's love and His concern for the whole world. When they were established in India their sole purpose was to transform the lives of the people who were groping in the dark—people who were illiterate and ignorant; people who were exploited and marginalised. The churches, schools and hospitals have been the agents of the Creator liberating people's spirits from the bondage of Sin; their minds from the bondage of ignorance; their bodies from the bondage of disease. The institutions were termed as 'leaven' which causes fermentation. The parable of the leaven, Matt. 13:33 was concerned with making one special point which is frequently missed. The peculiar property of leaven is that it causes fermentation. What our Lord is saying is that the Kingdom of Heaven, by its very existence as a society, sets up a ferment, excites attention which may be very disturbing indeed. But

nevertheless this is the thing that brings about the change—the social transformation. Christian institutions were living upto that expectation until, say, the dawn of the Independence. Since then there have been a number of changes, Often of experimental nature, which to a great extent, destabilised the position of the institutions managed by the Church. The pastoral dimensions, if I may say so, has been lost and the Christian institutions have become mere 'institutions without charisma'.

The seminaries have played an important role in equipping the Church and its institutions in Yester years. Most of the Christian institutions and ordained ministers and devout laymen as the heads were offering the much needed 'Pastoral Care' to the institutions. This Pastoral dimension is missing in most of the institutions today. In order to regain the meaningful role once played by the institutions, at least the heads of the institutions should be theologically trained and equipped to be 'Shepherds of the flocks'. It is not enough, as the tendency have been, to depend upon the so-called experienced always for everything. The day for amateurism is over! We need professional touch in our programmes. Professional training programmes now exist for the specialised ministeries and they cannot be ignored if the Church is to be equipped to cope in a changing world. There is a consistent and



even demanding cry for training and that need must be met. Christian institutions must make room for trained researches on their staff and use their expertise in the planning process.

Another dimension which is sadly missing in our institutions is the cultural dimension. The recognition of the importance of the bonds between culture and education seems to one of the most important facts in the recent years. Certain attempts, aimed at giving an increasing importance to the cultural dimension not only to the preaching of the Gospel but also to the education are seen. Although these initiatives are still limited and fragmentary they tend to integrate culture of the people into the Social Progress. This gives us a chance to make our institutions as more feasible and effective communicating vehicles. We have to change our apathetic attitude to our native culture, if we really want to eradicate the feeling in the minds of our neighbours that we are the stooges of the Western culture. Whether this culture dimension is for the Gospel or for the education it has been knocking again and again at the closed

doors of our hearts and if this is employed successfully it will be a tremendously rewarding endeavour.

What we see today is an extremely perplexing situation. Our ancient stabilities have disappeared. We cannot affirm with any certainty that the patterns which we have in our institutions will survive. In many states Church lives in a perpetual tension with the several governments. As most of our institutions are 'Aided', economic factors could radically change the shape of our institutions. Institutional activities which were once the normal patterns of Church work, at least in the rural areas, are being taken over by governments. We can face all this without either alarm or despondency. Our duty is to see that our institutions become communicating Vehicles, making men and women experience the miracle called Jesus Christ. To accomplish this we need committed workers who should be willing to involve themselves in transforming the social structures which gave rise to such maladies.

—DASS BABU

## Synod Directors Meet Moderator

In concurrence with the Synod's opinion, the Directors of the various Councils and Departments of the Synod had a meeting with the Moderator at 3 p.m. on 26th June in the Synod Council Hall. The General Secretary and the Hon. Treasurer were also present. Mr. James Balraj, CIVT, Rev. Dass Babu, Communications; Rev. C. Rethnadas, Mission and Evangelism, Dr. Saulam Yohan, Education, Dr. George Joseph Healing Ministry and Rev. B. S. Devamani, Pastoral Aid Department were the Directors present. Stressing the need of greater understanding and co-ordination in the work of all the Councils and Departments, the Moderator said that the wholistic approach and one theology are essential points to be borne in mind. He also felt a lot of duplication

of work is being done which could be avoided if all the Directors sit together and plan their programme. This would also help to know each others work better. The General Secretary in a brief sketch spoke on the formation of the Councils and Departments. He opined that a system could be worked out for co-ordination between the Councils/Departments and the Secretariat.

Taking the advantage of the common platform provided by the Moderator, the Directors were free and frank in explaining the difficulties they face. However, they assured the Officers of a better turn out in the work. The meeting was concluded with prayer and benediction by the Moderator.

!—Editor



# 'The Ecumenical Youth Movement'

JUN SABUG

[Sabug is moderator of the Youth Working Group of the Geneva-based World Council of Churches. This item is excerpted from Sabug's report to the YWG Meeting this month in the Philippines. The references to EYM are to 'ecumenical youth movement'.]

The prevailing concept of ecumenical movement is that it is a First World-oriented, church-based movement. Young people from Europe and North America have been in the forefront of this type of ecumenical movement. Many ecumenical leaders of today look back with nostalgia to the days when young people were very much in the centre of the ecumenical movement... in the west.

As an expression of this role, the WCC youth department in Geneva had a staff of 12 in the 50s and 60s. The EYM in those days was perceived as strong and alive. From those heights, however, the WCC youth office, as an institutional expression of the BYM, has fallen. The present youth sub-unit has only two executive staff members. Does it mean that the EYM has been crushed? Yes. However, what has been crushed is the EYM as it has been perceived.

In a way, we should all be thankful for this development. After all, when an institution begins to move in a separate direction from the movement that brought about that institution, it then becomes irrelevant. What is really happening is that the institutionalised EYM could no longer meet the needs of even the European young people. We have to look towards a death of an old idea in order to build on its ashes a new, vigorous EYM. This has biblical truth. In order to do this, we should all change our thinking and shift our attitudes towards a new vision for the EYM and in the process again provide the leadership in the ecumenical movement carrying this new vision. We must have a new vision in conformity with the will and plan of our Lord and Saviour, operating within the context of our Christian faith.

The fact that we are having this meeting in Asia is a recognition of the fact that Asia—and indeed the whole of the so-called Third World is the source of the new vision for the ecumenical movement. We say this not out of pride and arrogance but as a statement of fact. Ecumenical history is a history of those who wrote the history in Western languages and based on their own experience. It appears that the ecumenical movement in the Third World existed only as a subsidiary of the Western ecumenical movement, when in fact, the ecumenical movement in Asia and other Third World regions have a much longer and deeper history as it has always been tied up to the aspirations of Asian and Third World peoples.

Our experience in building an ecumenical youth movement in Asia makes us transcend denominational distinctions in our struggle for justice, peace and self-determination. We have learned that we can achieve real unity in Christ by participating actively in people's movements. In the process we have developed a new ecumenical vision that is grounded in a people's church that addresses itself to the real needs of our people. This people's church then exists in the context of the people's struggle. Our new vision of the ecumenical movement revolves around it.

Despite the weakening of the institutionalized ecumenical movement in the First World, the EYM in the Third World continues to be alive and strong. The Third World is a source of inspiration. Korean youth were in the forefront of the struggle against Japanese domination in 1911. Filipino youth have been consistently fighting US imperialism since the beginning of the century, in the 1960s and even more so today. In South Africa, 60% of those killed are youth. We could go on and give examples of youth who are in the forefront of their people's struggles in the Third World.

—EPS



# 'World Youth Message'

[This message was prepared by the Youth Working Group of the Geneva-based World Council of Churches, during its meeting in Iloilo City (Philippines), 13-17 April.]

... Out of our commitment to build an Ecumenical Youth Movement, and in line with our priorities, we affirm that the oppression of God's people in one part of the world demands the concern and solidarity of the movement everywhere.

In view of this, we share the following with you :

During our stay in the Philippines we had the opportunity to gain an insight into the struggles of the Filipino people. We rejoice that the removal of Ferdinand Marcos has created more room to manoeuvre and advance some of the people's demands for justice.

This, however, does not mean that their struggles are over. Significant vestiges of the Marcos regime remain.

Many forces (a major one being United States presence) continue to dominate the society. They are responsible for continued human rights abuses, and the existence of injustice, poverty in urban and rural communities and even child labour.

We support the struggle of the Filipino people to dismantle these forces. We also support their efforts to recover the hidden wealth of former President Marcos which in fact belongs to the Filipino people. Large portions of this wealth are reportedly deposited in Swiss banks, and invested in real estate in the United States.

We are aware of and in solidarity with the youth of Korea in their long struggle for the revision of their nation's constitution and the democratization of Korean society. With them, we look forward to the creation of a society based on justice and respect for human rights.

We are filled with shock and disgust at the news of the bombing by the United States of Tripoli and Benghazi in Libya. This act has resulted in the death of many innocent civilians, and has aggravated the already tense situation in the Middle East. The fact that this action is seen in that region as an attack on the Arab world, only creates further anxiety.

We have also take note of the US House of Representatives' vote of reject President Reagan's proposal to provide 100 million US dollars in support of the 'contras' in Nicaragua. However, we know that the Reagan administration will not relent in its desire to give substantial support to the 'contras'.

This intention remains a problem that undermines the Nicaraguan people's efforts to build a new society. It also makes it more difficult for the Contadora Group and others to mediate in the conflict and find a peaceful solution.

Motivated by the biblical call for justice and righteousness, we understand that it is our Christian duty to fight the forces that promote death and negate justice.

We therefore commit ourselves, and call on young Christians everywhere, to stand in solidarity with the suffering of our people, and to support their struggle to build a new creation.

—EPS



# 'Christology and Women'

OFELIA ORTEGA

[Ortega, a Reformed (Presbyterian) pastor from Cuba, is lecturer at the Ecumenical Institute of the Geneva-based World Council of Churches. This is excerpted from a longer item which appeared in the March issue of 'Ministerial Formation', quarterly of the WCC Programme on Theological Education.]

...The key for a coherent exegesis, which seeks structured elements to motivate the realization of theology from the perspective of women, is in taking as a starting point the prophetic practice of Jesus, who prolongs, makes concrete and renews the prophetic practice of the Old Testament. The Christology to which we refer is historically based and is constructed from the situation of oppression, injustice and exploitation of the Latin American countries. It is characterized by giving primacy to the historic Jesus, his practice, his condition of poverty and his struggle for justice, putting emphasis on the experience of the resurrection of Christ as a gift to the people and at the same time as a collective conquest to be achieved.

The attitude of Jesus towards women is consistent with his mission and his message of justice and must be understood and articulated in the light of his giving himself to the cause of the poor and the oppressed. The following of Jesus by his disciples demands that they overcome their cultural, ideological and discriminatory barriers towards women. It is not possible to embrace the cause of Jesus while still maintaining attitudes of marginalization and oppression towards women.

From the perspective of women it is important for us to remember that the incarnation of the Son of God is accomplished in the humanity of the poor, and that his resurrection is the victory of the new humanity over death. The specific concern of Jesus for women is inscribed in the dynamics of God who chooses poverty first over male or female and who conquers death in

order to create a new humanity, tearing down divisions of class, race and sex (Galatians 3)...

From 30 October to 3 November 1985, 28 women of different churches and from nine countries of Latin America and the Caribbean tried to share, from the point of view of women, the aspects of theological richness according to the different tasks. From this meeting ... it was possible to perceive that the theological task of women intends to be:

*Integrating* of the different human dimensions—strength and tenderness, joy and sadness, intuition and reason; a builder of *community* and *relationships*, gathering an ample number of experiences which express something lived and felt, allowing people to identify with them and then go through a process of self-examination through reflection.

[Also,] *contextual* and *concrete*, which is part of the geographic, social and cultural and ecclesial reality of Latin America and perceives the vital questions of the communities. ... *combatant*, in the sense of participating jointly in the struggle for liberation of our countries at specific and global levels; marked by *humour*, *joy* and *celebration*, virtues that guarantee the certainty through faith that God is with us (women).

[Also,] *impregnated* by a *spirituality of hope* that comes from our condition of being women and expresses strength, suffering and thanksgiving; *free*, with the liberty of one who has nothing to lose, and *open* with the capacity to welcome different demands and contributions; *reconstructive* of the history of women in the biblical texts as well as in the characters of women who, from their own reality are symbols of struggle and resistance, wisdom and leadership, solidarity and fidelity, justice and peace...

—EPS



# 'Feminist Theology: Educational Implications'

JOANN EAKIN

[Eakin is an associate director of the Programme on Theological Education of the Geneva-based World Council of Churches. This is excerpted from a longer item which appeared in the March issue of *Ministerial Formation*, quarterly of the WCC Programme on Theological Education.]

... We find evidence in Europe, Latin America, Asia and the United States of the increased participation of women in theological education. There is a dramatic increase in the number of women studying theology; a small, but significant, number of women serving as professors and administrators in theological schools; and ... a significant development of women's programmes in institutions of theological education, albeit programmes which are extra curricular and on the margins of academic life.

Important as these changes in theological education may be, the international feminist theological movement has implications for theological education that go far beyond what has been accomplished to date. Feminist theology as one example of liberation theology, challenges other liberation theologies to include women as subjects of theology. As the Chilean Basic Christian Community women put it, 'Is the Christian church liberation for women, or is the church only a continuation of the repression women experience in family and society?'

Again, feminist theology also challenges those who work in the realm of theology by the people to notice that women are also people and that their theologies are among some of the most creative happening today. Feminist theology has the dynamic and energizing force created when people begin to think and act for themselves.

The challenge for theological education in the next decade is that boards of trustees, officers, administrators, faculties of theological schools seriously

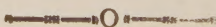
examine these implications and that they begin to move towards making the major changes they call for. These will include changes in policy, priorities and agendas of theological education and changes in curricula, in pedagogy, and in the assumptions that undergird and inform the work done in theology, ministry and education.

Women are challenging the basically male mode and model of theological education. Women are no longer willing to be made to think like men. Women are no longer accepting male models of thinking and working as dominant models for themselves. Indeed, as women are developing strength and power within institutions of theological education these models are being questioned as being adequate, not only for women, but also for men.

As solidarity grows among feminist theologians and as awareness of the global nature of the feminist theological movement increases, theological education is being reshaped. Women are aware that structural changes in institutions will not come about easily. Those in power do not willingly give up what influence they have. These changes will come about only when the presence of women as a solidarity movement is manifest in theological education. This is the base from which institutional changes will occur.

As women in theological education continue to insist that their lives be taken seriously as a subject of theology, theological education will be reshaped and the foundations of theological thought will be repositioned. There is a growing clarity that the methodological assumptions of feminist theology are questioning the epistemological underpinnings of theology itself. The nature of theological knowledge and the process by which we know are challenged. ...

—EPS





# The Temptation of Jesus

DR. H. S. WILSON,\* Bangalore.

## About the text:

The temptation narrative of Jesus is found in Matthew 4:1-11 in Luke 4:1-13 and very briefly in Mark 1:12-13.

Immediately after the baptism, Jesus was led by the Spirit into the wilderness. He was separated from others for 40 days in the desert, as Moses (Ex. 34:28) and Elijah (1 Kgs. 19:8) before him. He was alone (except for wild beasts, as mentioned in Mark 1:13) and tempted by the devil/Satan after 40 days of fasting. Satan was seen as the evil counterpart of the Holy Spirit. But it was the Holy Spirit who led Jesus into the wilderness. Wilderness was considered as the home of evil spirits. Jesus had to undergo this period of seclusion and temptation to prepare himself for the coming ministry. This and other similar experiences were needed for Jesus to relate himself to human beings in their fallen condition (ref: Heb. 2:18, 4:15).

Jesus was faced with three temptations—to convert stones into bread, throw himself down from the pinnacle and to bow down and worship the devil. Jesus confronted them by speaking three times (verses 4, 7, 10) drawing his statements from the Old Testament. Thereby he indicated that he came to fulfil the scriptures. All these statements were taken from the book of Deuteronomy (8:13; 6:16; 6:13) and they refer to the testing of Israelites in the wilderness after crossing the Red sea. One sees the parallel here to the crossing of the Red sea by Israelites and the baptism of Jesus preceded by his experience in the wilderness (ref. Matt. 3:13-17). But unlike the Israelites Jesus came out victorious.

Even though Jesus emerged victorious here, he faced many temptations throughout his ministry. These temptations came from his enemies, followers and disciples. In Matt. 16:23 (also Mark 8:33) he addressed Peter, 'Get behind me Satan' which is similar to his response to the third temptation, 'Begone Satan' (v. 10). His enemies tempted him while he was on the cross saying, 'If you are the Son of God, come down from the cross' (Matt. 27:40) and 'Let God deliver you' (Matt. 27:43).

The narrative closes with the statement that he was ministered by the angels pointing to God's continued care (cf. 1 Kgs. 19:5-8). This indicates that one who depends on God is strengthened in all his/her struggles by the power of God for one's ministry in the world.

Even though the temptation narrative is presented here as a biographical account one finds a theological and christological stance taken by the writers of the gospel in their portrayal of Jesus (David Hill, *The Gospel of Matthew*, London: Oliphants, 1972, p. 99). Jesus overcomes all the temptations which forced him to project his messiahship contrary to God's will.

## Reflections

We are gathered here to reflect on the question of peace and justice and plan for future action which will bring social justice through social change. What are some of the temptations with which we should be concerned in our ministry? I will try to highlight them on the basis of the passages I have selected for the Bible study.

First, Jesus was tempted with the need for bread. The devil says that since Jesus is the Son of God he should use his power to convert stones to bread. The temptation here is to do something which one is taught to do or is familiar with, without thinking whether it really meets the need of the situation. Jesus was hungry and the need for bread seems to be natural. But the interesting thing is that the devil dictates what Jesus should do and have. Priorities are set by the devil about Jesus' need and action.

Any person who is in touch with the poor and the oppressed soon finds out that in many cases priorities about their needs are set by outsiders. They may be their rulers, employers, sometimes organizers and social workers. The poor and the oppressed themselves do not have a say in this matter. They are further confused with the imposition of dominant and/or middle-class values like, 'freedom', 'democracy', 'human rights' and so on with the interpretations and programmes which suit dominant groups in a region or country. The poor and the oppressed are told that population-control, industrialization, development based on the import of high technology available in the industrially developed countries, will solve their problems. In recent years there has been a lot of questioning about this kind of dealings with the poor, oppressed and marginalized people. What we know today is that people will not be liberated by alien priorities. While many organizations busy themselves with programmes of hygiene, family planning, school for children and think that they are liberating people, persons who are really in touch with the oppressed and the suffering people know that the people's priorities and needs are different. They are not in need of charity of the affluent. They want systems which will guarantee equal opportunity in decision-making. They

\* Dr. Wilson is the Director of the Board of Theological Education of the Senate of Serampore College.



would like structures that will guarantee fair-distribution of the land, national wealth and resources. They would like a political system which will uphold the rights of every individual, group, community, caste and race. To achieve these goals, they may require different things than what is offered to them as charity. They may require the right to their land and property, right to have their own people in decision-making bodies, they may need protection against aggressors and power to implement it through trained personnel or arms. Will the people, who are in power, be ready to meet these needs instead of imposing their own programmes and priorities on the people who are in bondage of various kinds?

What does it mean to say that, 'man shall live by every word that proceeds from the mouth of God' (v. 4). I take God's word in the way the Protestant Reformers of the 16th century understand it. God's word is God's judging and consoling activity. God judges and as such challenges any priority that is de-humanizing, selfish and which causes injustice for many. On the other hand, God strengthens any activity that brings justice and creates peace and allows human beings to experience life in its fullness.

The second temptation has been interpreted as a temptation to start the ministry in a spectacular way. But I see this as a temptation to use the Scriptures for one's own end. The devil quotes the Scriptures (v. 6; cf. Ps. 91:11-12) for his own selfish benefit.

Bible has been interpreted for long to maintain the status quo of the dominant class. 'A pie in the sky when you die' is a theology which permitted slavery, oppression of the masses, colonial rule without even slightly disturbing the conscience of the dominant, powerful, in spite of their adherence to Christianity. Christians were told that the first world and the developed nations were rich due to God's blessings without any reference to their exploitation of other nations elsewhere. In the same way the colonized and poor nations were told that their poor condition was because of their 'heathen' religious cultures and social structures. Thus, the churches in many places developed a theology which only supported the actions of the powerful and failed to witness to the gospel.

Jesus overcomes the temptation by quoting another passage from the scripture. Jesus thereby challenges the devil from distorting the message of the scripture by quoting from it for selfish and personal gain. World over we have witnessed in the last few years a new approach to the Bible and the irruption of theology which speak the 'good news' to the poor, oppressed and the marginalized bringing them hope of fuller humanity. The old interpretations which maintained the status quo have been exposed. We are in the midst of such a revolution in the world and Asian and other third world churches have a significant role to play here. We need to see and help others to see the Bible through the new eyes of faith and hear the message through new years of faith. This is possible only when we get involved in the day to day struggles of the people for liberation from all kinds of injustice. The right understanding and approach to the Bible is of great significance because the type of action we take will depend very much on it i.e. how we perceive God and God's action in the world today.

The third temptation is a temptation about the lordship of God over the whole of creation. By asking Jesus to bow down to him the devil claims the lordship

of the world to himself. Who gave him the authority over the world? It is not a small matter of bowing or not bowing. It is the whole misunderstanding of the authority and power in the world. Jesus in such situation affirms the Lordship of God.

In our times, masses were either made to believe that this material world is under the authority of the devil and that nothing good can happen to them or to believe that the powerful elite who own wealth, land and means of production are the lords of the world. People, therefore, continuously bow to the powerful elites, serve them and let their lives be governed by them.

What is the role of the Churches in such situations. At least in India, churches often fail to uphold the lordship of God in all spheres of life especially in their attitude towards the government. Since independence churches in India simply supported whatever political party was in power in spite of the fact that the programmes carried out by these parties have not really brought liberation to people as we understand it through the life and ministry of Jesus. The institutional church as well as the vested interest of some sections of Christians is also responsible for such an attitude.

Social transformation which will bring justice to all will not be possible without personal transformation. Not in the pietistic sense, but in the sense of change of values which perpetuate consumerism, unhealthy competition, concentration of power in a small minority, militarization and so on. Change will not happen without the proper analysis of the situation, concrete planning and determined implementation. But at every step of such process one has to raise the question, does this come in the way of the Lordship of God over the whole creation which we are called to profess and affirm.

In spite of many short-comings and hurdles, more and more Christians and others are becoming aware of the realities that are in operation in the world and are getting involved in various ways in the liberation struggle of the poor, oppressed and marginalized, and thereby proclaiming the Lordship of God in a new way.

## Conclusion

In conclusion I must say that any one of us can be subject to the above-mentioned three temptations.

1. Temptation to set priorities for the poor and the oppressed with our own value systems and without really getting involved in their struggles, thereby thinking that we can solve their problems.
2. Temptation to interpret the Scripture to maintain the status quo and thereby continue the present systems of oppression with our own middle-class values like, individual rights, democracy, freedom without understanding its effect on the masses.
3. Seeing ourselves as the successful, blessed ones and in turn bowing down to the economically and politically powerful as lords, thereby forgetting that we are called to uphold the Lordship of God on all creation.

H. S. WILSON.



# A Look to the Future

DR. SAULAM YOHAN\*

The future is something challenging, exciting, even frightening. People in authority are in some way or otherwise responsible for shaping this future. I would rather say that institutions fall under the church of South India jurisdiction, such as 'PEET MEMORIAL TRAINING COLLEGE' are also called to this responsibility and challenge.

It takes courage to respond such call, a lot of courage, and an immense and unconditional faith in God, in self and in others. The educational Institutions of the churches of South India could not have mustered this courage and faith in the past and will be unable to do it in the future, unless the church leaders and members have a deep knowledge of their institution's identity or rather, of charism. At the end of several years of continuous growth and having witnessed the results of so much planning efforts, dedicated co-operation and co-ordination, I believe that the Educational Ministry of the churches of South India—as a council of the Synod—knows what this can do and what needs of Indians.

The time has come today to spell out formally and officially the CSI—Council for Education's Charism. It is a capacity to provide leadership and assistance to persons and communities facing the challenge of the present and this, in such a way that they meet their responsibility to shape the future.

So as to live this Charism, the Synod—Council for Education has the mission to help the same persons and communities to answer this challenge in an authentic, discerned and lived response to God's word.

\* Dr. S. Yohan is the Director of the C.S.I. Council for Education.

What will the 'CSI-Council for Education' be in the future? The council has to remain what it is by its charism and perform the mission of this charism. As in the past, this will lead the council towards FORMATION and MINISTRIES.

Formation of leaders, lay or clergy leaders of any field or areas of concentration. But this formation has to be always in view of the growth of the persons, of his integration in life and of his preparation and readiness to adapt to an identified needed change, a change which drastically affects today the family life, the social, economic and political—structures all over the world. For the ministries, the CSI-Council for Education provides an assistance which never loses sight of the mission of each community, be it a congregation, a diocese or any other organisation.

Contrarily as one may think, the council for Education is not the fruit of the dream of an individual. The council is an answer to needs expressed specifically by persons at certain times, that is since its inception. The council's future, therefore, lies in the existence of needs which are concomitant with its charism. Should these needs be non-existent, there would be no more reason for the council to exist. And it would be the duty of those at the helm of the Institutions to declare its death.

On the other hand, should other needs surface in the future, the SYNOD—as has done in the past—should do its utmost to answer these needs if these are within its charism and mission.

In the future, may the Institutions of the church of South India which are so dear to the Synod, be always faithful to the mission of her charism in the hands of those who will take over the legacy.

## WANTED IMMEDIATELY ASSISTANT FINANCE AND ADMINISTRATIVE OFFICER

### Qualification and Experience:

Graduate with at least 3 years experience in similar position. The Applicant should be able to handle independently all the accounts work and should have supervisory capacity. He should also be capable to assist in day to day administration. Preference will be given to a person with a special degree or Diploma in accounts.

### Pay Scale :

700-30-850 EB-40-1050 EB-50-1300 plus 30 D. A. & 10% P. F. Society's contribution, Gratuity, Family Pension, medical allowance, bonus. Plus un-furnished accommodation.

Application on plain paper with photo copies of certificates of qualification and experience, should be sent to the General Secretary, I.S.P.C.K., P. O. Box 1585, Kashmere Gate, Delhi-6, by 20th July, 1986.



# Mission of the Church: Karnataka Central Diocese

RT. REV. DR. CONSTANTINE D. JATHANNA

The Mission of Christ is the Mission of the Church. The model for Mission and Evangelism is Christ Himself. Throughout the pages of the New Testament, we find how Christ was fulfilling His Mission. Jesus Christ went about preaching the good news of the Kingdom of God. While doing this He also went about doing good, raising the dead, giving sight to the blind, making the lame walk and feeding the hungry. So to fulfill the Mission of Christ, we have to preach the good news both in word and action. Having this in mind, Gubbi Mission, a venture of Faith to serve all people for fullness of life, was inaugurated on the 6th July, 1983 at Hudson Memorial Church, Bangalore. During the first anniversary of this Mission, we inaugurated the Gubbi Mission Press. The purpose of this press is to enable the Diocese to publish Christian literature and also literature required for the evangelistic work. At the same time, it is also planned to have a Training Centre for Printing Technology. The Diocese invested about five lakhs of rupees and purchased some of the machines and equipments of the Wesley Press, Mysore, which was closed down by the C.L.S. Good progress was made in the last year. However, we require still more time to stabilise this work. It is very difficult to get well trained personnel to work in the Press; we may have to train our own people.

The Gubbi Mission Project is a large project which requires lot of thinking, planning and preparations. It is also difficult to get people who are committed and devoted to the cause of the Mission. We need men and women who are prepared to live in the villages, identify themselves with the people, speak the language of the people, gain their confidence and communicate to them the good news of Jesus Christ. We are sorry to report that we still are unable to get proper persons. We have already announced in our Churches calling for applications. The response was very poor. We hope to announce this again and recruit proper persons. Nevertheless, we have continued the work selecting few villages and concentrating our work in these places. Distributions of pamphlets and gospel portions, screening Christian films, staging dramas, conducting kathakalakshepas are the means now adopted to preach the gospel. We have also started a Primary School at Devanur to cater to the needs of the children coming from the poorest families. Weekly Dispensaries are being run at Gangasandra and Badachowdanahalli in cooperation with the CSI

Hospital, Chickballapur. The expenses are met by the Gubbi Mission. An Institute for Mechanical Draughtsman was opened at Gubbi in co-operation with the CSI Vocational Centre, Tumkur. Stipends have been awarded to a few boys at Fuller Hostel, Bangalore.

One full time worker is working in a few villages in the K.G.F. area. A thorough survey was conducted in cooperation with the CSI Hospital, Bangalore, in and around Hunasanahalli, for leprosy work. The scheme is ready for implementation. On the whole, the response has been extremely good. We regret that due to various reasons we were not able to communicate to the Churches and to the well wishers of the Gubbi Mission the work has been going on. It is proposed to publish a quarterly newsletter under the name, 'The Gubbi Mission Samachar'.

A large number of people deeply interested in the evangelistic work have pledged continuous financial support. We record our sincere thanks to all of them. In order to raise necessary funds, a Carnival under the name 'Gubbi Mission Jathra' was held in the month of February, 1985, at Bishop Cotton Boys' School grounds, Bangalore. We are extremely happy to report that all our Churches and Institutions participated in this venture. This was the first time that the Diocese was organising a campaign for fund raising. The response was very encouraging and we were able to raise nearly 3 lakhs of rupees for the Gubbi Mission work. This effort clearly showed us the deep interest in mission and evangelism among the members of the congregation. We hope to organise such Jathras once in three years and make the project completely self-supporting.

## The Ministry of the Church

Although a small team, our Presbyters and Deacons continued their work in different congregations, Christian nurture and pastoral care of the members of the congregations are becoming more and more difficult, due to the various problem of the society, such as illiteracy, unemployment, housing, etc. The problems connected with the growing cities and towns again pose several problems. The City of Bangalore in particular is growing very rapidly and more and more extensions are coming up. In this situation, the Presbyters and Deacons have to travel very vast areas in order to render pastoral care. There is also a need to establish small Churches in different extensions, since it becomes extremely difficult for the people to come to the centre of the City for worship. In the next biennium we have to concentrate on purchase of plots, building of Churches and parsonages in the extension areas.

During the biennium, five new Churches were constructed and dedicated: Banaswadi, Eaton Memorial; Immanuel; Magadi Road; Kuripalya; Tumkur and Sawday Memorial; Guddadahalli, Bangalore. The construction of Bethel Church at Denkanikottai has been completed and the dedication took place on the 26th of October, 1985. Some affluent Churches donated liberally for the construction of these Church buildings.

Necessary land for the construction of Churches were purchased at Chinnappa Garden; St. John's KGF; Kuripalya, Tumkur; Kengeri, Bangalore; Ramalingapura, Tumkur; land adjacent to Tamil Church, Jalahalli and land adjacent to Christ the Saviour Church, Bangalore. A parsonage for St. Stephen's was purchased. The Rev. T. V. Abraham, a retired Presbyter of the C. S. I. who also served in the Diocese, purchased



a site, built a Church building at Chinnappanahalli, Bangalore. He handed over the key of the Church to the Bishop who dedicated the same on 6-10-1985. We are grateful to the Rev. T. V. Abraham and his family for their generous contribution to the Diocese.

During the biennium the following were ordained to the Presbyterate:

1. Rev. J. Charles Devadas
2. Rev. J. P. David
3. Rev. C. S. Y. Doss
4. Rev. J. D. Sagayam
5. Rev. John Kirubakaran
6. Rev. Joshua Inbakumar
7. Rev. D. John Milton
8. Rev. M. D. E. Barnabas
9. Rev. (Mrs.) Jessie Ranjan
10. Rev. L. Joseph

and to the Diaconate:

1. Rev. A. Jaganathan
2. Rev. Manohar Chandraprasad
3. Rev. Paul Dhanashekaran
4. Rev. Jayakiran Sebastian
5. Rev. Jacob Ravindran

Training courses, Refresher courses and retreats were organised for the Presbyters and Deacons from time to time. A number of clergy and laymen were deputed for either regular training or short visits to foreign countries. Rev. J. A. D. Selwyn returned to the Diocese after completing his M. A. degree in Theology in the U.K. Rev. A. Prabhothama Ranjan has gone to the U.K. for advanced training in communication. Rev. (Mrs.) Nirmala Vasanthakumar and Rev. (Mrs.) Florence Deenadayalan were able to take part in two Conferences in the U.S.A. and Korea respectively. Mr. P. Niranjan Kumar spent six months in Ecumenical Institute, Bossey, Switzerland. Mr. S. Joseph went to England for training in Child Care. Mr. Gurudatha Sundara was deputed for training in Counselling to the U.S.A. Rev. S. Vasanthakumar and Rev. P. J. Lawrence attended Conference in Korea and Philippines respectively. Mrs. Catherine Thomas visited Germany for experience in Women's work. Miss Sujana Jaganathan had an opportunity to spend some time in Palestine and made a study of the Holy Land. Mr. Mohan Chandrakumar had an opportunity to spend some time in Germany visiting different Churches. Rev. & Mrs. J. A. Victor Joshua have been deputed by the Diocese for special assignment in Germany for a period of three years.

Rev. Rajani Prakash, Rev. H. S. Karunakar and Rev. J. Ananda Shekar have been deputed for higher theological studies at the United Theological College, Bangalore. Rev. Chandrashekar Soans successfully completed his M.Th. degree from the United Theological College and has joined the Diocese.

During the Clergy Retreat at Charalkunnu in Kerala, it was decided to write new liturgies for general worship and special occasions like marriage, engagement, funeral, house dedication and other special occasions. It was also decided to prepare necessary syllabus for Confirmation and for Sunday School.

Instead of the age-old office of Lay Preacher, it was decided to establish a new office called 'Ministerial Assistance'. About 200 persons have applied to this office. Necessary training will be organised so that

they may assist the Presbyters and Deacons more effectively and meaningfully.

A Training Centre for the Diocese was established. This Centre will offer training to laity, youth, Sunday School workers, junior Ministers, exposure candidates, etc. Apart from this, this Centre will take care of all the Training Programmes of the Diocese in one place. Dr. Iswaradevan was appointed as Associate Director of the Diocesan Training Centre.

A full-time worker, Rev. Stanley Gnaniah, was appointed for Youth Work. A new and well planned programme for the youth was prepared and implemented.

In order to cater to the needs of the Malayali Families scattered throughout the City, the services of Rev. L. E. Sahanam from the South Kerala Diocese has been obtained.

### Education:

In the sphere of education, the Diocese has made good progress during the biennium. The United Mission High School and the Bishop Cotton Girls School were raised to Junior Colleges and an Arts & Commerce College under the name, 'Union Christian College' was established at Tumkur in collaboration with the Karnataka Christian Educational Society, Mangalore. Half of the property in the former Union Kanarese Seminary belongs to the KACES, Mangalore. In this property, a number of buildings also exist. It was, therefore, found necessary to collaborate with the KACES. The KACES also have taken the responsibility of sharing in the capital and running expenditure of the College. Mr. Chidananda Gnanamurthy has been appointed as the Principal of the College. The Diocese has realised the importance of opening more schools and colleges at different levels not only for imparting education, providing employment opportunities but also to be the centres of Christian witness. Wherever there is a Christian Institution, a worshipping community emerges and this Centre could also be used as the centre for mission and evangelism. Along with the formal education, it is also necessary to enter into the field of non-formal education. Our application for B.Ed. College is still pending with the Government. We hope to obtain permission during the next academic year. We would like to express our thanks and appreciation to different educational institutions who have come forward to offer financial support. We are also grateful to Mr. Samuel Appaji, Convener, Education Committee, Rev. S. Vasanthakumar, Mr. Mohan Chandrakumar and others who have laboured very hard in order to obtain permission from the Government and to establish the College at Tumkur. Preliminary planning is going on to establish an Engineering College including a polytechnic Institute. Courses in different trades both formal and non-formal are also anticipated. We are in search of a suitable place to locate this institute.

### Medical Work

The Hospital at Channapatna is making good progress catering to the needs of the poor people around the Hospital. The Hospital at Chickballapur continues its service without any financial subsidy from the Diocese. A School of Nursing under the name 'Sister Morch School of Nursing' was established and was inaugurated on the 16th of July, 1984. Rev. Dr. J. R. Chandran was appointed for time being as the Administrator of the CSI Hospital, Bangalore.



Dr. Benjamin Isaac has been granted one year leave preparatory to retirement. Applications for the post of the Medical Superintendent of the Hospital have been called for. An inventory of all the furniture and equipment is under preparation.

### Social and Economic Concerns

We are glad to report that a new Women's Training Programme was established at old Sneha Jyothi building. Three Social Workers under this programme were appointed—for the purpose of survey, start production work, help in counselling, conduct Bible study and Prayer Meetings. Industrial Gloves manufacturing, leather Bag manufacturing and embroidery work are planned at Sneha Jyothi, Byappanahalli and Guddadahalli respectively. A large number of women and girls coming from low income group are being helped through the programme.

Under the title 'Basic Needs Satisfaction Programme', a number of schemes are being organised in several villages near Chickballapur. Mr. & Mrs. Philip Inbaraj were appointed as full-time Social workers and they live in one of the villages organising different components of this Project. The Programme includes agricultural development, dairy farming, health concerns and self-employment scheme.

'ARPANA' an institute for the handicapped continues to function in the Parish Hall of All Saints Church. A small building is under construction. We are thankful to the All Saints Church for contributing to the building. We are also grateful to Comtrust for sanctioning Rs. 55,000 for this purpose.

The CSI Vocational Centre offers training in different trades. There is a need to make this institute completely self-supporting. This could be worked out in the coming biennium.

There is a need for a full-time Co-ordinator for this programme. Although we announced this in different Churches, we have not yet received applications which can be considered for the post. Another announcement will be made in the near future.

### Boarding Homes

There are eleven Boarding Homes in the Diocese. Out of these 9 are fully financed by the CSI-CCC. Efforts should be made to make these Boarding Homes self-supporting as early as possible. These Boarding Homes offer opportunities for the poor children and especially orphans to continue their studies. However, we are not in a position to cater to the needs of many children who would like to join the Boarding Homes. Alternative methods of running Boarding Homes with simplicity and with different style of functioning may have to be explored, so that the Boarding Homes could be completely self-supporting.

### Women's Fellowship

There are 77 affiliated Women's Fellowship Branches in the Diocese. Each branch is autonomous having their own programme and finances. The Executive Committee of the Women's Fellowship along with the Nurture & Witness Committee of the Diocese organised two training programmes for Women—one at the urban level and the other at the rural level with the help of CASA. This programme was organised mainly to equip

the leaders of the women's Fellowship with Socio-Economic, Political and Cultural situations of India women with the theological perspective.

World Day of Prayer Services were observed in different languages at local and pastoral levels. They also organised retreats with the theme, 'Jesus Christ the Life of the World', 'Prayer for Peace and Reconciliation', and 'Jesus Christ sets us free to serve'. Family Retreats were also conducted in different Churches. Miss Suguna Devasundaram, General Secretary of the Women's Fellowship of the Synod extended full co-operation to Mrs. Sarojini Jathanna, President of the Women's Fellowship of our Diocese. The Women's Fellowship have expressed their desire to have a full-time Secretary so that they may be able to extend the work and make the work more effective in the family circles. The Diocese should give serious consideration on this request.

### Property and Finance

As mentioned earlier, the Diocese has constructed several Church buildings, undertook repairs of Church buildings and parsonages and safeguarded the property by constructing compound walls. Much more needs to be done in the sphere of properties. However, all things cannot be done in one biennium. There is also need to develop certain properties in order to obtain income to the Diocese. Three projects are on hand: (1) near the Wesley Church, Tumkur, (2) near the CSI Vocational Centre, Tumkur and (3) opposite to the Diocesan Office. The construction work in the first two places has begun.

Two major areas of income to the Diocese are (1) from Assessment and (2) from rents from the buildings. The assessment policy has been reviewed and a new policy was introduced. Although many Churches are paying the assessment, regularly, we regret to note that some Churches are not paying the assessment regularly which causes great difficulty to the Diocese. Some way of ensuring prompt payment should be introduced.

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## Wanted

*Wanted Sales Manager to control 9 bookshops in the South. Salary commensurates with qualifications and experience. Apply to the General Secretary, Christian Literature Society, Post Box 501, Madras-600 003.*

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# NEWS FROM THE DIOCESES

## TAMILNADU REGIONAL CONFERENCE OF CSI WOMEN'S FELLOWSHIP

To a picturesque setting of lush green trees, Palm groves fern bushes, they came—women from all over the seven Dioceses of Tamilnadu—Madras, Vellore, Trichy-Tanjore, Coimbatore, Madurai-Ramnad, Tirunelveli, Kanyakumari—to attend the Tamilnadu Regional Conference of C.S.I. Women's Fellowship held at the Tamilnadu Theological Seminary, Madurai, on the 9th, 10th and 11th of May 1986. The Conference began with devotions and inaugural address by the Rt. Rev. Dr. D. G. Pothirajulu, Bishop of the Diocese of Madurai-Ramnad. The presence of the Bishop ammals of Coimbatore, Vellore, Kanyakumari, and Madurai-Ramnad gave a boost to the Conference whose theme was 'Mission in Christ's Way'.

There were two main addresses on the topics : 'Christ's way in the Home' by Mrs. Amala & 'Christ's Way in Society' by Miss Grace Masillamani. The 250 women present divided themselves into four groups and thrashed out the ways and means of practically applying Christ's Way in Women's Work. Each diocese shared its report of work done which set the others thinking and planning. All the women participated in a beautiful Communion Service led by Rev. Kambar Manickam and Rev. Miss Ruby Alagumani. The delegates had also a chance to visit the Cathedral, newly dedicated on 30.3.86. Mrs. K. Pothirajulu, the President of the Madurai-Ramnad Diocesan Women's Fellowship wound up the three-day Conference with an earnest appeal to all the delegates to shed off traditional routine and commit themselves to uplift society even down to the grass root level.

*Decisions arrived at in the Conference :—*

1. The delegates felt the need for foster parents in our country and realised how real it would be for each family to support one poor child.
2. Likewise, the ladies felt that it is not wise to bring up our girls in a luxurious setting. To teach our daughters to lead a simple life would help eradicate the dowry problem in future.
3. To lead one kind of life on Sunday and an entirely different kind of life on Monday, Tuesday... is just hypocrisy. Our practice should match our percepts.

MRS. KASTHURI POTHIRAJULU  
*President*

## KARIMNAGAR INTEGRATED RURAL DEVELOPMENT PROGRAMME

1.1 The Diocese in collaboration with CSI CTVT Madras and EZE West Germany has started the Karimnagar Integrated Rural Development Project (KIRD) on 1st May 1981 and completed its target period of 3 years by April 1984 and achieved its aims and objects as envisaged in the proposals. The Project is one of the vital activities of their rural development Ministry under the board of Socio-Economic concerns committee of the CSI Diocese of Karimnagar. It is the first of its kind in this Diocese.

Mr. F. Schreiber visited our Project area on 23-8-1984. As he was very happy with the activities and achievements of the Project, he has recommended a consolidation phase and suggested the project to stretch the period accordingly the project activities have been stretched and hoping to start the consolidation phase upto 31-3-1985 though we did not get any approval or grants for the consolidation phase.

1.2 The main focus is on creating an awareness in the minds of weaker sections of the society about their own problems through non-formal education and to help for socio-economic action with some economic input necessary to improve their bargaining power.

1.2 We have communicated the good news by liberating, restoring and transforming the poor from the state of oppression, grief, suffering and death, and tried our best to show God's love in a practical way.

1.4 Initially, the people doubted us and our motives. When we freely mixed up with them, disclosing our several identities, people took us into confidence and thus points of contact were established. As we discussed the problems facing the villagers with them, they became bold and were slowly motivated trust one another in the community so that together they all might progress. In a short period they organised themselves into village welfare associations and are able to carry on their activities effectively. We have every hope that even after the project staff is withdrawn from the area, these villages will carry on the good work organised during the project period and will continue it to their own benefit and advancement in society.



## II. Project area & Target Population

2.1 The project area covers 20 villages and for Administrative purpose they are groups under four clusters.

Kodimyal cluster is covering 7 villages, Malyal cluster is covering 5 villages, Arnakonda cluster is covering 5 villages and Karimnagar cluster is covering 3 villages.

2.2 The project has identified 3872 families (Approximately 20,380) covering the population as its target group and these families are represented in the village sanghams by 2004 members. Majority of these families come from Mala and Madiga (Harijan) and other backward classes.

2.3 Thus, the KIRD activities within the adopted villages are very much directed to the development of a well classified group of most backward sections of the area. Although the project is mainly directed towards the most backward class the overall impact of the project is expected to bring lot of socio-economic changes within the target villages either by effecting structural changes (because of the work of community organization) or by some trade of between different communities of the villages, in the long run.

REV. B. J. MANIKYA RAO

## MEDAK DIOCESE

### P. D. PRASADA RAO PASSES AWAY

It is with sorrow we report the sudden demise of late Sri P. D. Prasada Rao, B.E., M.I.E. He was a man of God who took keen interest in the life and work of the Church. He served Medak Diocese and C.S.I. Synod in various capacities. He served the Diocese as the Ag. Treasurer, Financial Adviser, Convener of the Property Development Committee and as Secretary of the Centenary Evangelistic Project. He was a member on the Synod Executive Committee and was closely associated with the work of the CSI CTVT. He was the President of Hyderabad Y.M.C.A., and Treasurer of the Andhra Pradesh Council of Churches for over a decade. At the time of his death he was the Addl. Chief Engineer of the Govt. of Andhra Pradesh incharge of World Bank irrigation projects. He is survived by his wife, a son and a daughter.

REV. B. PRABHAKAR RAO  
*Correspondent*

## INDIA SUNDAY SCHOOL UNION OFFERS

- a) **World Sunday School Day Programme** : on the theme 'Shalom' (Peace with Justice) with a play on the life of **Martin Luther King**.
- b) **World Sunday School Day Seals in Colour**—Make your order.
- c) **A Christmas Play** entitled 'Born to Die'.
- d) **Project Oriented Audio-Visual Workshop**—from the 5th to 15th November, 1986—learning to plan, write, produce and use audio-visual for effective communication.  
**Last date for applying September 15th, 1986**
- e) **An integrated Course in Christian Education** in May, 1987

For further details contact:

GENERAL SECRETARY

'KESWICK'

Orange Grove Road, Coonoor-643 101

NILGIRIS, TAMILNADU



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# NEWS from *All Over* . . . .

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## YOKE FELLOW AWARD GRANTED TO C.S.I. MISSIONARY

Three Yoke fellow awards for 1985 were recently presented to three Missionaries in Jamaica, Bolivia and India for their outstanding work among the people of these countries.

The award consists of a certificate of recognition and a gift of 1,000 dollars to each recipient.

The Rev. D. Elias, 52 years old, is a missionary at Serapattu, Via. Sankarapuram, South Arcot District, Tamil Nadu, who served 3 years in the Kanyakumari Diocese and for the past 22 years been served in the Kalrayan Hills in South and North Arcot Districts as a missionary of Kanyakumari Diocese. In the early years he encountered tremendous political and cultural opposition from the ruling Jahirthar and natives. Sometimes he walked 10 miles between villages to carry the Gospel, gradually but painfully winning some of the tribal people to Christ. Eventually, he established the Good Shepherd Middle School because there were no schools in the region and most of the natives could not read and write. The school has 120 children and is the only one within 25 miles. The children are taught academic subjects and the Bible. They also receive free food, clothing and accommodation at the Tribal children's home. Two community centres have also been built through the leadership of Mr. Elias, followed by the building of the good samaritan Hospital which provides medical care for hundreds of people. In recent years he has supervised the drilling and development of five drinking water wells and fifteen irrigation wells which have greatly improved crop production in the area. Currently, he is supervising the construction of a church with a seating capacity of one thousand. He is married and has five children. He and the family live on a small hut with minimum requirements. Anyone will be astonished to hear him personally after having a visit to the transformed mission field.

On the behalf of the Council for Mission and Evangelism we convey our hearty congratulations to him.

REV. C. RETNADAS

[*Director, Mission & Evangelism*]

## WORLD EVANGELIZATION LEADER DIES IN TORONTO

DR. OSWALD J. SMITH

TORONTO, Canada—one of this century's leaders in world evangelization passed away recently at the age of 96. Dr. Oswald J. Smith, founder of Peoples Church in Toronto, led that congregation to become a major supporter of world missions. In the years since its inception in 1928, the Peoples Church has contributed more than \$23 million for world missions.

Smith's impact, however, was felt far beyond his home base in Canada.

A tireless evangelist, he preached to large audiences around the world. In the 1920s, for instance, he engaged in an extensive ministry in Latvia and to the large number of Russian exiles who had fled their homeland in the wake of the 1917 Revolution.

His influence in world evangelization, however, was probably even greater in his arousing North American churches to the priority of world missions. He spoke frequently at large missionary conferences and in major churches, introducing the 'faith promise' concept of giving to hundreds of congregations.

He was also author of 35 books which were published in 128 languages. Their circulation is estimated to exceed six million copies. Many of those books are challenges to a deeper Christian life and to whole-hearted involvement in personal witnessing and world evangelization.

He was one of the most prolific hymn writers of our time and authored gospel songs which are sung around the world.

Converted in 1906 at the age of 16 under the ministry of evangelist Reuben A. Torrey, he was told that he was too frail to engage in strenuous missionary labour. Although his far-flung ministry and extensive travels in 80 nations would tend to contradict that appraisal, he probably did more for world evangelization than he would have accomplished if stationed in one field.



An overflow congregation of 2,800 crowded the Peoples Church for his funeral on January 30. Smith's longtime friend, evangelist Billy Graham, spoke at the funeral. Graham described him as 'the greatest combination pastor, hymn writer, missionary statesman, and evangelist of our time.'

Tributes poured in from around the world. 'Oswald Smith's impact in his generation for the cause of world evangelization is almost beyond calculation,' stated Dr. Leighton Ford, Chairman of the Lausanne Committee for World Evangelization.

'He had a great personal influence on my life,' added Ford. 'I was a boy of fourteen at a Bible conference when his message made a deep impression. It was the same year that I began my own work of evangelism.'

Ford stated that, just as Smith had been an encourager of others, Christian leaders today should exercise the same ministry. 'As Oswald Smith influenced my life and the life of many others, those in my generation must pass the torch of world evangelization on to the coming generation of leaders.'

'In this "me generation," too many churches and organisations are preoccupied with their own needs,' said Ford. 'His passing should lead us to reassess our

own priorities and rededicate ourselves to the task of reaching those yet unreached.'

Smith was succeeded in the pastorate of the Peoples Church in 1959 by his son, Dr. Paul B. Smith. Its support of world missions has even increased since that time, and the congregation currently contributes to the support of more than 500 missionaries and nationals around the world.

### Missionary Recovers from Stabbing

Darlene Vander-Aarde an RCA Missionary serving in Madanapalle, India, was attacked on December 1. She was stabbed between her neck and shoulder on the left side. In a letter received at the RCA's New York Office, Vander Aarde reported that she was fine, although 'he missed my vital artery by a very small margin.' By early January she had returned to work.

The man responsible for the stabbing was apprehended immediately. He had been suffering from a delusion that he was in love with Vander-Aarde's daughter and claimed that Vander Aarde stood in the way of their marriage. As the situation worsened the Vander-Aardes asked the young man to stay away, this eventually led to the Stabbing incident.

*The Church Herald*

## Liberating Communication

The downtrodden lives of thousands of palmyrah trees tappers in South India are gradually changing—thanks to the 'sweat songs' composed by Mr. Sam D. Jebaraj. The 14 songs he has written so far are used in awareness education by the Palmyrah workers' Development Society in the Kanyakumari district of Tamil Nadu. The 'Sweat Songs' reflect the lives of the men who earn their livelihood by climbing tall palm trees to extract a sweet juice 'neera' which is used for making jaggery or if allowed to ferment becomes 'toddy'.

17,000 men perform the dangerous job of palmyrah tapping in which about 60 die each year when they fall from trees which are 40 to 50 feet high. The palmyrah tappers have always suffered very depressed labour conditions. They are exploited by unscrupulous businessmen

and their livelihood is uncertain during the 3 to 4 months of rainy season when there is no work.

Although Mr. Jebaraj is a Christian writer, the tappers themselves are Hindus. The messages are carried by the songs of 'hope for the future' liberation and happiness. They are songs of unity, encouragement, self-dignity and equality'. He said Mr. Jebaraj's awareness education forms one of the three main areas of work carried out by the Palmyrah workers' Development Society. The Sweat songs have played a vital role not only in raising awareness amongst the villages but also amongst people outside the community.

A grant from WACC's small Projects Fund helped Mr. Jebaraj and the Palmyrah Workers' Development Society to record and propagate the work songs.



## Our Recent Publications

### CHRISTIANITY IN INDIA—UNIQUE AND UNIVERSAL MISSION by Solomon Doraisawmy ; pp. 284 ; Rs. 25.00

The Rt. Rev. Dr. Solomon Doraisawmy was moved to write this book, to present the true position of the Christian enterprise in India, because of the misrepresentation made in a recent publication under the auspices of the Ramakrishna Mission entitled *Christianity in India: A Critical Study*. He does not intend this as an *Apologetica*, but he desires to present the truth regarding the Christian faith and its mission in and to the world, in a spirit of love—the spirit of Christ. After spending a good deal of time in India and abroad researching, doctrinal and sociological, he sets out the true reason for the mission aspect of the Christian church. He also stresses the reasons underlying the chosen fields of service taken up by Christians. So, on the one hand he deals with Man's need for the Grace of God through the forgiveness of sin freely offered to all mankind through the death and resurrection of Jesus, who died that all men may be reconciled to God through a recognition of their sins and their need for His forgiveness. Such a recognition empowers men to turn away from sin, and live as the children of God through a way of life governed by the all embracing principle of love. On the other he endeavours to bring out the need and hunger for this Gospel—this good news—because of the political, social and economic exploitation of a whole mass of people in India, who are now denied basic human rights. If Christianity has made any progress in the land of many faiths and of varied religious experiences, it is because it did meet in one hand, and liberty, happiness and social dignity on the other, for all those who embraced Christianity in spite of persecution, ostracism and abuse. This book is a full and able rejoinder to the point at which Christianity has been unfairly criticised.

### INCARNATION AND NEW CREATION by Dr. A. J. van der Bent, pp. 180 ; Rs. 14.00

What is most exciting about this new book from Dr. van der Bent, Liberation of the World Council of Churches, is the lofty point of view from which he surveys the task of the Christian in the world of today. Having had a variety of experiences, and being now in an excellent position to look at the work of the Churches all over the globe, Dr. van der Bent proceeds to outline the challenge before us as a world religion. It is a deeply meditated call to unity, to service, participation even in and through the complexity of local and national situation. Well written, well documented and deeply understanding the book is indeed something that cannot be set aside. It is a must for every Christian, every church and every nation.

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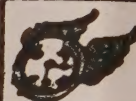
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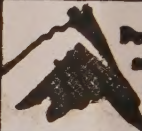
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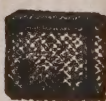
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